1: Radcliffe-Brown E-5 (1906-1908)1922
AZ2 Andamans AZ2

uninfluenced by the vices or virtues of alien races[1]." At the present time conjugal infidelity is very common and is lightly regarded. It is almost certain that the establishment of the Penal Settlement amongst them has affected their morals in this particular, but there does not seem to be any very satisfactory evidence that their former morality was quite so strict as Mr Man would have us believe. One piece of evidence in this matter is that the spread of syphilis, when it was first introduced amongst them seems to have been very rapid, and yet this was before many of the tribes had been very seriously affected by the Settlement.

Besides the special sexual relation between a husband and wife there is a special economic relation, if we may speak of it as such. The two share one hut between them, or one portion of a communal hut. It is the duty of the wife to provide the fire-wood and the water for cooking and drinking, and to cook the meals at the family fire. It is the duty of the husband to provide flesh food for himself and for his wife, while it is her duty to provide and prepare vegetable food.

A marriage is not regarded as fully consummated until the birth of a child. Mr Man states that the survivor of a childless couple is not looked upon as the chief mourner. A father who has been away from home greets his wife first on his return and then greets his other relatives; but if no child has been born to him a husband first greets his blood-relatives (father, mother, brothers, etc.) and only after that does he visit his wife.

The only regulation of marriage is on the basis of relationship. Marriage is forbidden between near *consanguinei*. The exact rules, in this matter, if indeed there be any exact rules, are difficult to discover. It is quite clear that a man would not be permitted to marry his sister or half-sister, nor his father's or mother's sister, nor his brother's or sister's daughter. The question is more difficult when it comes to the matter of cousins. In 1908 I only found one pair of first cousins who were married to one another, this being in the *Aka-Bo* tribe. The husband

[1] Man, *op. cit.* p. 135. He speaks of the wives as "models of constancy."

2:Man G-5 (1869-1880)1932 AZ2 Andamans AZ2

the newly married couple do not leave the encampment in order to get food, or anything else that they may require, as their friends consider it a duty or privilege to supply all their needs until the shyness, consequent on the marriage, has worn off.

12. Wedding presents being as much *de rigueur* among these savages as in Mayfair, the happy pair invariably find themselves enriched by their relatives and acquaintances with the various articles of ordinary use, such as nets, buckets, bows, arrows, &c., in honour of the event.

13. On the morning following the marriage the bridegroom's mother, or other near female relative, decorates his person by painting him with *tâ·la-ōg-*, while the bride is similarly ornamented by her friends. It often happens that a young couple will pass several days after their nuptials without exchanging a single word, and to such an extent do they carry their bashfulness that they even avoid looking at each other; in fact their conduct would lead a stranger to suppose that some serious quarrel had caused an estrangement.

14. When a few days have elapsed, and they are in some measure accustomed to the novelty of their position, they enter upon the duties of life, and conduct themselves like their neighbours: the marriage is then celebrated by a dance, in which all, save the bride and bridegroom, take part.

15. A certain amount of jealousy usually exists between young people during the first year of their married life;[1] indeed, complete confidence and genuine affection are never entirely established until they become parents or, at least, till the wife is found to be *enceinte*, and even their relationship to each other is not regarded as being so close *prior* to the birth of a child as it is *after* that event. Confirmatory evidence on this point will be given when describing the funeral rites,[2] where it will be noticed that the survivor of a childless couple is not looked upon as chief mourner.

16. There is no prohibition against second marriages, but greater respect is entertained for those who show their love and esteem for the deceased by remaining single and leading chaste lives (*ō·yun-tē·mar-bar·minga-*). It is by no means unusual for a man, even though he be young at the time of his wife's death, to remain a widower[3] for her sake for many years, or even till death;

[1] It often happens that a man will not at first allow his wife to leave their hut at night for any purpose unless he accompanies her, professedly to protect her from dangers, spiritual and temporal, but in reality to satisfy himself that she has not made an assignation.

[2] *Vide* "Death and Burial," paragraph 20.

[3] It must, however, be admitted that as their customs allow of a widow or widower consorting with the unmarried of the opposite sex, a single life is not of necessity a virtuous one, or evidence of constancy and devotion to the memory of the dear departed.